

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

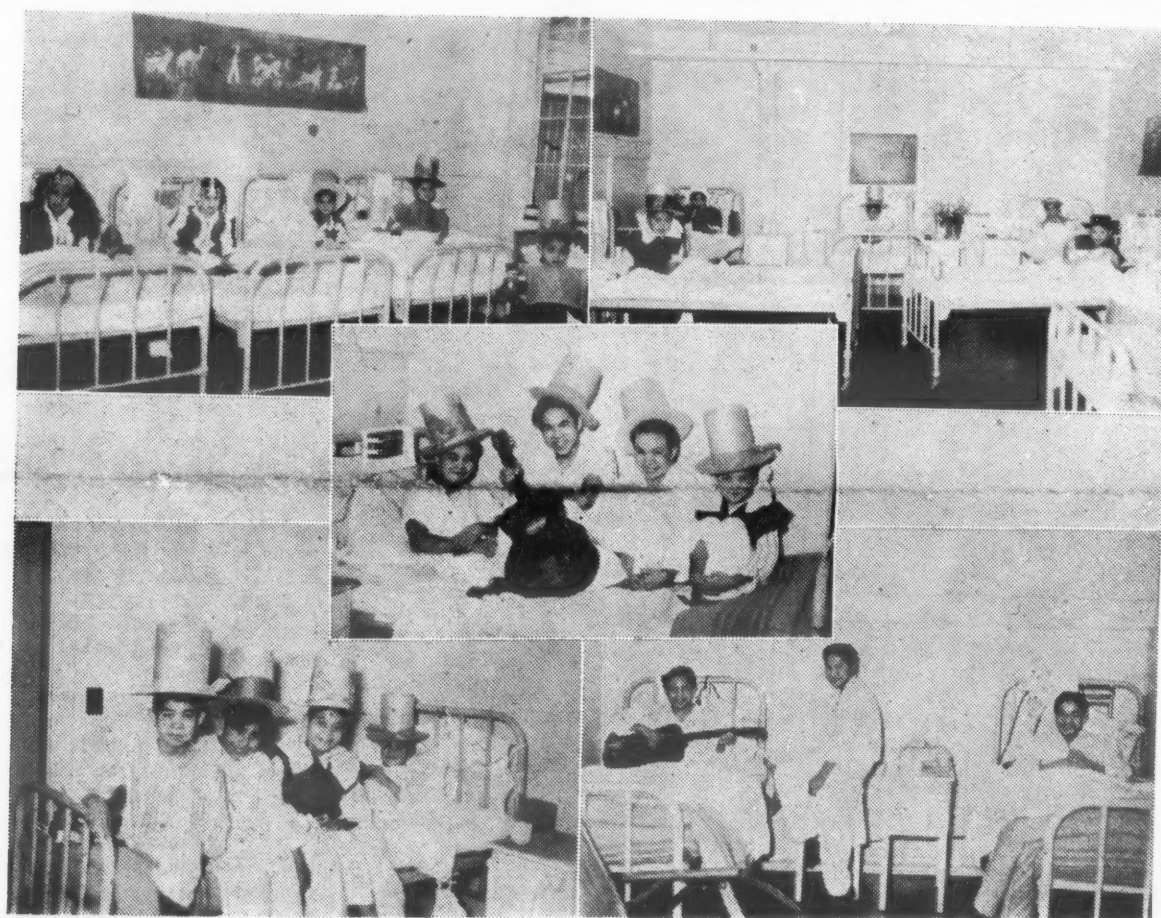
VOL. IV. No. 8.

VANCOUVER, B.C., AUGUST, 1950

PRICE 10 CENTS

The Story of "Totem Land"

-See Pages 9, 10, 11, 12



Cheerful Students at Miller Bay Hospital

These are the boys and girls who have been attending school most of this year in Ward E of Miller Bay Indian Hospital. Mr. Wrathall, photographer of Prince Rupert, came out on School Closing Day. The boys were "dressed up" for the occasion. You will see that King George and Queen Elizabeth were present and that "Little Miss Muffett" sat on her tuffet and smiled sweetly at one and all. There was also a "Big nurse" in attendance and our "lone ranger" kept a wary eye for strays. Names of the boys in each picture with the names and addresses of their parents in brackets, are as follows: TOP-LEFT: Alfred Davidson (Alfred Davidson, Massett); Philip Stewart (George Stewart, Prince Rupert); Clyde Johnson (Maggie Johnson, Prince Rupert); Tony Wilson (Harry Wilson, Prince Rupert); Eric Ryan (Philip Ryan, Kitwanga). Philip and Alfred are the King and Queen of this group.

TOP RIGHT: Lawrence Williams (Sam Bud Williams, Smithers); Joshua Jeffreys (Marion Jeffreys, Greenville); Ernest Wood (Rupert Wood, Aiyansh); John Milton (John Derrick, Kincolith); Jimmie Michelle (Mrs. Rose Michelle, Fort Babine). Joshua is our "Big Nurse," his size and profession achieved by pillow and cap, both of which are slightly askew. John Milton played "Little Miss Muffet" and Jimmie Michelle acted the "Lone Ranger" with great happiness.

BOTTOM LEFT: Edgar Davis (Guy Davis, Aiyansh); Wilfred Adams (Mrs. Esther Adams, Aiyansh); Solomon Robertson (Mrs. J. B. Robertson, Kitamaat); Arthur McKay (Simon McKay, Greenville).

BOTTOM RIGHT: George Harris (Geoffrey Harris, Kispiox); Samuel Derrick (Julius Derrick, Kitwanga); Edward Gladstone (Fred Spencer, Kitkatla).

CENTRE: Donald Tait (Albert Tait, Kispiox); Victor Emsley Bolton (Mr. Anfield, Port Simpson); Freeman Bell (Adam Bell, Massett); Pierre George (William George, Vanderhoof).

Continued from Last Month

NON-TREATY CHIPPEWA INDIANS



THE PICTURE ABOVE is a photograph of the Hartley Bay United Church Choir which was taken Easter Sunday. In the front row are Mr. Hever L. Clifton, the chief of the Hartley Bay people and the Missionary Captain of the "Thomas Crosby IV," Rev. Rayburn H. McColl.

This is the concluding instalment of an article by Mr. Stelfox which was started in our June issue. It should be noted that the material was written before this group of Chippewa was signed a treaty with the federal government.

The Chippewa were visited by Peter Panyman when he travelled the North Saskatchewan river in 1790 and they traded with the Hudson's Bay Company at Acton House and the Northwest Company at Rocky Mountain House when David Thompson arrived in 1798. They continued to trade with the Hudson's Bay Company at Rocky Mountain House as long as there was a trading post kept by that Company on the north bank of the North Saskatchewan river on section 20, township 39, range 27, west of fifth and in full view of the confluence of the Clearwater and North Saskatchewan rivers. They still bring their furs to sell to the Hudson's Bay representative (Henry Stelfox) in Rocky Mountain House.

Families who are living in a state of abject poverty and who are in dire need of such help as suitable living accommodation, food and clothing, ought to be suitably cared for, whether they are Indians or otherwise. If they were white people, the public would openly demand that suitable provisions be made for them and I venture to say that the Mounted Police Force in Alberta would see to it that they were cared for.

Why is it that the Non Treaty Chippewa Indians who have not even a house to live in which they can call their own are passed by unnoticed like fallen leaves and left to wither and die.

What Can Be Done

THOSE of you who have a spark of love and kind thoughts in your hearts for those who are less fortunate than yourselves can suitably express your feeling by doing something of a material nature for these Indians. No, not by sending your old cast off clothing or broken toys but by giving lavishly of your bounty to those whom you owe a debt to which you will never fully pay.

When I think of the millions of dollars worth of oil being annually drawn from the oil resources of Alberta, it amazes me that a portion of it is not utilized for the purpose of bringing cheer to the homes of Indians who today are destitute. If the vast resources of Alberta are actually a portion of the heritage of the people of Alberta, then why is not a portion of the revenue which is derived from those resources utilized for these same Non Treaty Chippewa Indians in a manner beneficial and agreeable to them.

I don't want any of you who read this article to get the impression that the Indian Affairs Branch of

the Department of Mines and Resources at Ottawa has not tried to help these unfortunate Non Treaty Chippewa Indians. The said Department, in past years, offered help in the form of food, clothing, medicines and a Reservation of Land, but such help was refused by the old Chief and his Councilors who stated that they had never been suitably compensated for the land which the English speaking people took from them and for the buffalo and other wildlife which white people exterminated on this land which the Chippewas claim to be their God-given land.

Although they have spurned help from the Indian Affairs Branch of the Department of Mines and Resources, they do appreciate help from individuals or societies which are interested in their welfare. And they do ask that the Provincial Government grant them suitable areas over which they can hunt and trap unmolested by white men so that they can carry on their own natural avocation of making a living and be in a position to buy the necessities of life for their families.

Visit to Yellowface

A FEW weeks ago, I visited the grave of my old friend and brother, "Yellowface" (Koosavale Kwan) which is on a high spur of ground on the north bank of Prairie Creek overlooking the valley. It is a lovely spot which the old chief chose for his last resting place and is situated in a poplar grove commanding a magnificent view of the surrounding country and of the eastern slope of the Rocky Mountains. It is at the south east corner of the south east quarter of section 26 in township 47, range 8, west of the 5th meridian, on land belonging to the Hudson's Bay Company.

As I stood at the foot of the grave of my old friend, I recalled the many pleasant hours I had spent with him, his last parting words to me a very short time before his death were KeKway wivayani takki kiskisi Kije Manik Ka pimatyihisk (meaning in which you do think of God who gives you life).

As I listened to the rippling of the water in the creek nearby and heard the sound made by a beaver as it struck the water with its tail; as I observed a pair of mallards a short distance away and a red squirrel climbing a poplar tree less than a rod away, I thought how ideally suitable it is as a last resting place for such a grand, good old man.

CLOVER LEAF
Salmon

PERFECTION IN SEAFOODS
CD-18

An Indian Legend

By WILMA JOHNSON

Age 15, Grade 8, Alberni Indian Residential School

LONG, long ago, when I was about six years old, I was told an Indian legend by my great grandmother.

Once upon a time there was a little boy who wanted a drink in the middle of the night. His mother told him that there was no water in the house, and then he started to cry and he kept on crying until it was about four o'clock in the morning. His mother kept telling him that it would soon be morning, then he would be able to get a drink. But this little boy kept on crying and asking his mother to get him some water. This went on for a long time until the father got tired of hearing him cry, so he told him to get up and get some water himself.

The little boy got up and took a dipper with him down to the creek. When he was about to drink, he heard someone behind him and he turned around to see who it was, but there was nobody there, so he thought. As soon as he began to drink the water, something grabbed him and he screamed. His father heard him screaming and got up to see what was wrong with him but when he got there he was too late, for the boy was nowhere in sight. All they could hear was his voice but they could not see him. The next morning all the men in the village went on a searching party but failed to find him, although they tried to go to where his voice was coming from.

The boy's father kept on searching for his son and he traced his voice to the river bank. Then he got in a canoe and when he was in the middle of the river, calling for his son, he heard someone answer him. He answered again until someone stepped out from behind the trees whom he thought was his son. He rowed over to the little island and when he got there, there was a little animal that looked something like a little monkey but could change itself into any kind of a figure. This animal changed itself into the man's son and led the father deeper and deeper into the woods, until they came to a spot where nobody could see them. After they were far out of sight, the animal changed himself back into his proper form.

When the father didn't come back, the boy's mother went to her father, the chief, and told him that her husband hadn't come back from the search. Then the chief told his other daughter that he would go and see if he could find his son-in-law.

The chief had a big dog which he left behind to look after the Indian Princess whenever he went anywhere. The Princess was never allowed to go anywhere or to see anybody and yet she was the prettiest of his three daughters.

When the chief left to look for the boy and his father, he left his dog behind to look after her and see that nobody came around the house.

About a day after the chief left, the big dog changed himself into a man and knocked at the door and the Princess opened it, without thinking of her promise to her father. She let the stranger into the house.

For a few days she was happy because she was going to marry this stranger without her father's consent. A few days before her father came back she told the stranger he had to go until she told her father of the marriage to him. He left the house and transformed himself back to a dog. Finally her father got back and she told him about it. When he found out that she was going to have a child he told her to pack up and he paddled her out in a canoe to the same island where her brother-in-law had been led by the animal.

When the child was born it was a little pup which changed itself into a human being. It was the beginning of that little island which grew into a community.

They never found the boy's father nor the son. When they asked the Chief what became of the boy's aunt, he would say that she got lost. The Chief forbade the people of the village to go over to the island where he had left the Princess. The people of long ago believed that the face in the moon was part of the son's face.

Indian Arts Society Awards Announced

Dorothy Morgan, pupil at the Alberni Residential School, was awarded the \$75 Memorial Art Scholarship during the annual exhibit of Indian art work sponsored by the B.C. Indian Arts and Welfare Society.

The exhibit, which features the work done in British Columbia's Indian schools, was opened by Doctor H. Johns, director of the Summer School. It was held during the two week period from July 10 to July 22 in the Provincial Museum at Victoria.

Detailed list of prize-winners is as follows:

OSKENONTON CUP.—St. Michael's Residential School, Alert Bay.

This cup is awarded each year to the school sending in the most outstanding collection of entries. The school will hold the cup for one year.

MEMORIAL ART SCHOLARSHIP.—Dorothy Morgan, Alberni Residential School.

This scholarship of \$75.00 is awarded each year in memory of the Indians who fell in the last war. It is given to assist the recipient to continue his or her study of Indian art.

According to the requirements, four samples of work must be submitted.

SENIOR ART PRIZES

1st prize \$5.00—Marvin Starr, Alberni Residential School, "Kitwanga Totem."

2nd prize \$2.50—Clifford Morgan, Kitwanga Day School, "Boats."

3rd prize \$1.00—Spencer Point, Alberni Residential School, "Wolf Society Legend."

SENIOR HANDICRAFT

First prize \$5.00—Group Prize to Whitehorse Indian Day School for

General Excellence of Entries.

Second prize \$2.50 — Dorothy Mountain, Alert Bay Indian Day School, "Shopping Bag."

Third prize \$1.00—Martha Rufus, Alert Bay Indian Day School, "Pillow Case."

SENIOR LITERATURE

First prize \$5.00—
Second and third prizes not awarded.

JUNIOR LITERATURE

First prize—Edward Dick, Songhees Indian Day School, Victoria.

JUNIOR ART

First prize \$3.00—Leonard Thomas, Songhees Day School, "Indian Dance Ceremony."

Second prize \$2.00—Simon Wallace, St. Michael's Residential School, Alert Bay, "Design."

Third prize \$1.00—William Stewart, Chilliwack Day School, "Fiord Scene."

Honorable Mention—Danny Henderson, Campbell River Day School, "Mountain Scene with Totem."

JUNIOR HANDICRAFT

First prize \$3.00—Margaret Chitze Whitehorse Indian Day School, "Block Printed Curtain."

Second prize \$2.00—Melissa Scow, Alert Bay Indian Day School, "Shopping Bag."

Third prize \$1.00—Winnie Wilson, St. Michael's Residential School, Alert Bay, "Cushion Cover."

Honorable Mention — Florence Hunt, Alert Bay Indian Day School, "Runner."

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John 20. 31.

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PARLIAMENTARY REPRESENTATION FOR CANADA'S NATIVE PEOPLE

By BIG WHITE OWL
 Eastern Associate Editor

THE revision of the Indian Act of Canada, without Indian tribes and their leaders having any part in its revision, and the possible all-out enfranchisement of all Red Indians should be a matter of very grave concern to all Canadian Indians. Votes at the expense of losing certain privileges, and all treaty rights, could be a disastrous and very costly bid for freedom.

With complete enfranchisement will come land taxes, followed by tax sales of lands owned by Indians who neglected to lay aside sufficient money to pay their taxes. And this would lead to a gradual but certain elimination of all lands set aside for native Indians, and their complete annihilation as a people. The privilege of voting in local ridings for white candidates would only tend to further the buffeting of Indians around in the complex Canadian political machine, and no real advantage would be gained for the Red Indian race.

MAORIS IN NEW ZEALAND

But why all this evasive talk on the question of finding a suitable solution to the so-called Indian problem in Canada, while in another Commonwealth country that question was solved a long time ago to the complete satisfaction of another high type of aboriginal people? In New Zealand the native Maoris have been taking an active part in politics without losing their reserved lands or their racial identity by a very simple plan, namely, by having certain seats in the New Zealand Parliament reserved for Maoris only.

I can see no good reason why Canada could not follow the example set by New Zealand, the one country in this troubled world where the natives of the country got a 100 per cent democratic fair deal. I maintain that special seats in Canada's Parliament should be set aside for Canadian Indians, and that Indians should have the privilege to vote for Indians to fill those seats.

ALLOTMENT OF SEATS

The number of seats that could be allotted could be quite easily worked out on a population basis, and might be arranged somewhat as follows: (a) One seat for Quebec and the Maritimes; (b) two seats for Ontario (the province which has the largest and most widely scattered native population); (c) two seats for the Prairie Provinces; (d) one seat for British Columbia and Yukon.

In concluding, I wish to add what Mr. John M. Sinclair, formerly with the Tourist and Publicity Department of New Zealand said on a recent visit to Canada: "Between 1840 and 1890 the Maori population had fallen from a quarter of a million to less than 40,000. In 1929 the native population figures stood at 57,000, and in the next 20 years it almost doubled. At present it is well over the 100,000 mark, and rapidly increasing." I have spoken!

WORD OF AN INDIAN

IN THE town of Hannastown, Pennsylvania, in 1785, a Delaware Indian named Mamachtoga became violently drunk. During his drunken spree, he came upon a settler named John Smith and tomahawked him. Mamachtoga was arrested and confined in the town jail to await his trial.

When the trial came up he was defended by H. H. Brakenridge. The only defense offered was that Mamachtoga was intoxicated when he killed Smith and did not know what he was doing. This defense was promptly over-ruled by the judge. The Indian said that he did not know why he had killed Smith. Mamachtoga was put in Hannastown jail to await execution.

While the Indian was awaiting his end, the jailer's little girl became ill. The Indian, who liked the jailer, heard of the illness. He told the jailer that if allowed to, he would go into the forest where he knew of a certain herb from which he could make a medicine that would cure his daughter. He promised on his word as an Indian, that he would not try to escape. The jailer, who knew Indians, allowed Mamachtoga to go into the woods after the medicine. The Indian returned after a while, and, using the medicine, the girl recovered.

On the day of the hanging, the Indian again asked permission to go into the forest to secure earth and roots to prepare his "Death Paint." His request was granted. He soon returned with his face painted a deep red. He was taken to the gallows where he calmly walked to the top.

He sang his death song and stepped off the log platform. His fall broke the rope and, though stunned, he arose with a smile and again ascended the gallows. The broken rope was mended and the second fall snuffed out the life of Mamachtoga.

The Indians' assent to a treaty was always binding. In ancient days the greatest insult to an Indian was to doubt his honor or truth.

—M.P.

Justice At Last, Perhaps?

THE OTHER day I picked up the newspaper. I noticed as I turned the pages, an article titled, Tama Indians Gather to Discuss Possible Payment From Government. As I read further, I noticed that here at long last was the thing the Indians of the United States had been fighting for all these years. Yes, here before me was proof that our government was at last trying to make up for some of the injustice practiced on the Redman. There has been nothing definite as yet done about it, but the Indians and their friends are behind it in full strength, and I believe that in the end it will become a reality.

Here is a short summary of what took place here in Tama, at the Tribes' own Council House, March 25, 1950.

Louis Allen Youpe of Washington, D.C., a Cree Indian, representing the Indians of America, was present, and his speech was very inspiring from the standpoint of both Indians and whites.

He told all those present, that as far back as three hundred years, the government has owed the Indians for land they allegedly had underpaid them for.

Historically, here is what took place:

In 1804, a small band of SAC and FOX Indians signed the Treaty of St. Louis, with white invaders. For a few top hats and treaty medals and about \$2,000 worth of provisions, they gave up one-third of Illinois, a million acres in Wisconsin, and two million acres in Missouri.

Later, without a treaty, they reportedly ceded another sixty million acres, including two-thirds of Iowa. Then jointly with the Sioux and Omaha tribes, they ceded 15,000,000 acres more.

So now, under Youpe's guidance, 26 tribes have banded together in a lawsuit-minded alliance known as the Northern Confederacy. The Sac and Foxes have the largest claim among any of the 26.

Current action in Tama is aimed at bringing tribesmen here into the confederacy, along with Sioux Indians who also have not yet joined. The Sac and Fox people also have a claim for part of Kansas, from where they came to this settlement in 1857.

The 400 to 500 Sac and Fox tribesmen here constitute about one-third of the whole Sac and Fox nation. Others live in Kansas, Oklahoma, Missouri and Nebraska.

The pool of white attorneys backing Youpe is understood to include men from all over the United States.

The Indians were barred the right to sue in 1863, but finally won the right through an act of congress in 1947. This same measure had been defeated four times previously.

Mr. Ed Davenport is acting president, and Mr. Columbus Keahna is acting secretary.

KA-RON-TA-WAH-NEN.

High Attendance Record

Indian Kiddies Seldom Miss School

Katherine Green Gathers Facts On High Attendance

Mrs. Katherine Green has gathered, for the information of Native Voice readers, some interesting statistics on school attendance of Indian children, which reveal that these kiddies have a high standard in this field.

A letter from Mrs. Green which accompanies her reports, and which was received too late to be published earlier, expresses the wish that "all our school children enjoy a happy holiday and I would like to encourage them to carry on with their schooling and keep in stride with our ever-changing world."

"Greetings to Mrs. Ellen Neel in her work of art. To Gloria Crammes and Percy Gladstone, also my nephew, Alfred Scow, at University of B.C. To all the High School students away from home. To our residential schools and day schools. We, your parents, are interested in your work. You have a great future if you only put your mind to your schooling. Education is yours for the asking; make good use of it. We, the members of the Brotherhood and Sisterhood are watching you with great interest and are willing to help you solve your problems," Mrs. Green concludes.

The letters received from schools contacted by Mrs. Green read as follows:

Alert Bay Day School

Dear Mrs. Green:

This is the report of our monthly attendance for the school year: September, 90.32 per cent; October, 94.1 per cent; November, 88.64 per cent; December, 90.24 per cent; January, 82.63 per cent; February, 96.06 per cent; March, 92.42 per cent; April, 94.6 per cent; May, 93.07 per cent.

This month it will not be so good as we have quite a number of cases of measles. I feel that much credit is due to some parents who see that their children never miss school unless they are sick. It is just certain families who allow their children to stay home for ridiculous reasons and spoil the attendance of the whole school. It is a shame that these parents do not realize that regular attendance is necessary if their children are going to progress.

There are four teachers here. Miss Rutherford has the beginners. Miss Merrett has Grades 1, 2 and 3. Miss Lucas has Grades 4 and 5. I have Grades 6, 7 and 8. Since these children have had four teachers and a full day at school they have progressed very well. I have the eight pupils in Grade 8 this year and all will be promoted to Grade 9. The discouraging thing is that they do not all go on. The teachers have appreciated the co-operation of the parents who helped us last year to purchase a moving picture machine with sound. The National Film Board supply us with a weekly programme and it is encouraging to see the amount of knowledge that they gain from these films.

During this school year we were able to raise over two hundred dollars and this whole amount was spent on library books for the children. I must apologize, Mrs. Green, for not offering you my sympathy when I met you last week. Your mother was a dear old lady and will be greatly missed.

Yours sincerely,
MARGERY SCANLON.

BELLA BELLA

Dear Mrs. Green:

I was sorry to have missed you when you called. I am enclosing the average attendance of the school, month by month as recorded in each room. We regret this is not better. There are many faithful attendants but the few who are very irregular reduce our average greatly.

Both Miss Nicholson and I feel that a greater degree of co-operation on the part of the parents of those poor at attending would soon remedy this.

These are our enrollment averages:

	Sr. Class, 32	Jr. Class, 36
September	19.66	12.97
October	28.15	29.7
November	26.79	27.15
December	21.72	24.66
January	18.38	20.97
February	24.25	28.40
March	24.83	27.58
April	22.18	22.92
May	20.66	18.54
June	21.75	16.

I hope this is what you were wanting. Wishing you success in your work.

Yours sincerely,
ELMAH J. TENCH.

Note From Agent Pruden

Bella Coola, B.C., June 12, 1950.

Mrs. Katherine Green,
Campbell Island, B.C.

Dear Madam,—In reply to your letter re school attendance, attached are letters from the teachers in the Bella Coola school giving attendance percentages for the present term up to the end of April.

We are particularly proud of the record of the junior room and I may say that this is reflected in the progress of the children.

I understand that you have written directly to the Bella Bella, Klenmu and Kitimat schools yourself and I am sure the teachers will be pleased to give you a report.

I would like to compliment you on your desire to improve the school attendance of native children. I am sure your efforts along this line will be effective and will prove of great value in advancing the cause of the native people of British Columbia.

Yours truly,

W. P. PRUDEN,
Supt., Indian Agency.

Bella Coola Day School

Dear Mrs. Green:

I was pleased to receive your request and will be more than pleased to furnish you with the information.

In the Junior room of the Bella Coola Indian Day School there is an enrolment of 35 children in grades 1 and 2. We have an excellent attendance, which should prove encouraging to the other schools. The following figures are correct and may be verified at any time:

	Average Attendance	%
September	32.8	94.71
October	33.35	95.29
November	33.79	96.51
December	34.08	97.37

January	24.98	71.37
February	30.41	86.89
March	34.54	98.69
April	32.18	91.94

Despite the extremely severe winter, our schools remained open. All parents in Bella Coola have shown a great interest in their children's progress and are making a fine effort to arrange for someone to care for their school-aged children at home, when the mothers find it necessary to leave the village for cannery work.

I am very grateful for the co-operation given me at all times by all the parents in Bella Coola.

Yours very truly,
(MRS. J.) ELAINE BISHOP,
Teacher.

SENIOR GRADES

Mrs. K. Green.

Dear Madam: It is with pleasure I send the report of the school attendance for the senior room (Grades III to V inclusive) of Bella Coola Indian Day School. Until the past month attendance has been, I think, very good. Reasons for absence have been in most cases for illness or other unavoidable cause. During the latter part of May, however, there have been a number of unnecessary absences; as well as flu, measles and toothaches keeping a number away.

Here is the report:

September, 94%; October, 93%; November, 93%; December, 91%; January, 93%; February, 87%; March, 93%; April, 87%; May (to 29th), 49%.

I hope this will be of use to you.

Yours truly,
(MISS) A. M. BRAY.

BITS OF NEWS

By MRS. K. GREEN

I HAVE HEARD that from Alberni our Judith Morgan is hoping to be a teacher, also June Wilson will take up nursing.

I WILL SPEAK to the Sisters about the flood at Creekside. Mrs. Brenda Campbell has been through an operation at Bella Bella and is well on her way to recovery. I am cook matron for the Northern girls here at Namu. I am cooking for 12 girls.

I AM SO THRILLED over the old age pension. Bill Scow passed by here last week. My son Maxwell piloted him up to the Skeena River. Mrs. Scow had her operation on Saturday. As far as I know she is doing well. She is a wonderful girl. I wish more of us had her courage.

Indian Wins Doctorate

ITHICA, N.Y.—For the first time in its history, Cornell university will award a doctor's degree to an American Indian.

Solomon Cook, a Mohawk who served in the Navy in World War II, will receive the degree in June.

He majored in vegetable crops while studying agriculture at Cornell, where he also earned his bachelor and masters' degrees.

Cook walked 13 miles a day, from the St. Regis Indian reservation to Massena to attend high school.

He has been appointed an assistant professor at the South Dakota State College of Agriculture.

Harbour Boatyard News

The launching of the 65-ft. seiner M. V. "Louisa C" for Mr. Tom Car took place at the Harbour Boatyards Ltd. on June 28 at 7:25 p.m. Mrs. Tom Car, wife of the owner, made a successful job of christening the boat and was presented with a beautiful bouquet of flowers from Miss Palma Storness.

Approximately 300 people were present at the launching and all partook of a variety of refreshments served at the plant and a good time was had by all. The boat is the last thing in modern combination herring and salmon seiner.

BOAT CONSTRUCTION. Fir planking on bent oak frames yellow cedar beams, bilge clamps, main clamp and ceiling and rim-timbers. House is of red cedar with yellow cedar beams and framing. Galley is lined with arborite and state-rooms of mahogany finish. The galley is fitted with an Olympic white enamelled stove, complete with deluxe oil-burner and hot and cold running water is available in galley and also in wash basin in toilet and stateroom. The engine is a 150 H.P. Caterpillar diesel with a 3 to 1 reduction gear and is air started. Also included in a first-class engine room are two self-priming centrifugal pumps, two air compressors and two only 1½ kilowatt hour generators, etc. Radio, echosounder and direction finders are all installed to make it one of the most modern boats on the coast.

ALSO LAUNCHED at the same yard on July 12 was a 40-foot seiner for Mr. Jake Stillin of Quathiaski Cove. The boat was christened "Peter S" by Mrs. Stillin's mother, Mrs. F. Dalby of Ladysmith. The boat is named after Jake Stillin's son.

A number of persons were present at the launching and refreshments were served at the plant following the launching.

This boat is powered by Crown Chrysler with a 4 to 1 reduction gear, swinging a 32-30 propeller

and has all the latest innovations of the smaller and up-to-date seine boats which are becoming more popular every year. It will have a radio installed and also navigational instruments. This boat is built mainly for seining in Johnston Straits area and will be skippered by Capt. Norman Price of Cape Mudge.

THE PLANT HAS BEEN very busy with dockings, changing boats over from halibut to trolling and tuna fishing and is also laying down a 68-foot seiner for Capt. Joe Katnich of Vancouver, B.C.

If I Were a Redman

By JOHN WILBYE
Lulu Island, B.C.

If I were a Redman I would feel very proud of my race and do all in my power to advance the interests of my people in the struggle to regain the many rights of which they have been unjustly deprived.

I would start right away with that word "Indian." We all know that it is the wrong word, and that it should be applied only to the people in India. When Columbus arrived he thought that he was in India or close to India, and so the mistake was made. He was in the right latitude, but as he had no means at his disposal for checking his longitude, his error was to be expected. I can see no good reason, however, for perpetuating the word. You might just as well call all White men Japanese.

"The word "Redman" has had a better association in the English language than the word "Indian." In histories and stories we find the word "Redman" coupled with "Brave" and "Noble," while "Indian" has been all too often linked up with "wild," "savage," "cigar store" and others of even less desirable nature.

Apparently, a great many of those who write for the "Voice" are of the opinion that "Redman"

is the better word, and so avoid the word "Indian."

A European is quite satisfied with the term "White Man," and a Redman takes no offence at "Black Man," and I don't think any of the Original Americans would object to "Redman" or "Red Man."

There is also a very practical reason. As a school teacher, I have spent I don't know how many hours explaining this matter to children; all time wasted because of that mistake made in 1492. How many other people all over the world have had to waste time the same way since that date? Suppose hundreds of thousands of manpower hours have been dissipated, and millions more will be unless action is taken.

I have no doubt that if the Native Brotherhood took the matter up with Ottawa and Washington the word "Indian" as applied to Redmen would soon be out of use.

So, if I were a Redman, I would go after that word and put my foot down on it, hard.

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Brotherhood Convention in Retrospect

By THOMAS SHEWISH

PLEASE allow me a small space in your valuable paper to thank the good people who have written to me asking for a short report of the convention, also to answer the question that has been asked regarding the organization.

First of all, let me say that the convention was opened on April 10 at 10:15 a.m. with the battle song, "Onward Christian Soldiers." The business of the Native Brotherhood was conducted like any other convention, with punctuality.

The organization was marvelous; every visitor had been assigned to an Indian home and had breakfast with the family, but the other meals were cared for by the house women. At meal time, young men escorted the visitors to their seats. After being seated, singing was asked, and then entered two processions of young Indian girls each carrying dishes and tray of food to the serving tables.

A brass band furnished music for the evening banquets.

Mr. Caleb Williams did a good job as master of ceremonies.

One evening, our host, Charlie Humechitt of Bella Bella, was officially declared hereditary chief of the Village by President William Scow to succeed his father who had passed away last

Party Welcome

Hospitality was not limited. Everybody who tied up to the Bella Bella float found a hearty welcome in the Indian hall where meals were served.

I shall never forget and will remember to hear the 300 Natives singing the battle song, "Onward Christian Soldiers," with all their hearts. Thanks be to God that the foundation of the Native Brotherhood is built upon that rock so when the wind blows up on that rock, the Native Brotherhood never move, for it is founded on that rock. This has been proved. I am speaking by experience. I am referring to the West and this is why I started by saying that I wish to thank the people who have realized they had made a mistake in trying to get away from the Organization which has done so much for them and to assure the Organization has accepted your apology.

Let me say this, that as long as we are Indian, whether you are a member or not, the Organization is for you and you will benefit in the gains that they will make. Do not think that the Native Brotherhood is only for the fishermen, that is a mistake. It is for the Indians who are under the Indian Act.

To those who are not members of the Native Brotherhood, let me say to you that Mr. Guy Williams was chosen to speak for the unaffiliated Indians of British Columbia, for the Indians who have waited for 80 years for their release. Friends, do you realize that the task was tremendous and it was for us Indians. Your friend, Mr. Williams sincerely made the presentation one of the best. In reading Hansard, one member said, "We have not heard any who have surpassed you in your presentation." So, friends, let me say again, do not believe whoever may say that your Organization could not get a hearing. Just read Hansard and get the real facts and not false reports.

At the long table, at the convention, sat the president of the Native Brotherhood, Chief William Scow, with the members of his Executive.

There were delegates from all parts of the province.

Indian Affairs

The Indian Department was represented by Commissioner, W. S. Arneil who was warmly welcomed by the Convention.

Mr. Arneil told the Convention that the building program of the Department had been crippled by the war and it has only been possible during the last two years to begin on long deferred plans for improvements. Last year, 13 one-room schools were built; this year, they expect to double this effort. The department was handicapped by contractors' refusal to go into remote areas to do the work and the only solution in such cases was putting up pre-fabricated schools which has been done in several instances.

While 1200 children from Nomadic tribes (tribes wandering from place to place) are not getting education of any kind, there are five thousand Native children in the province being educated. Of this number, over 2000 are in residential schools and the rest in day schools. There are 150 in high schools and 9 at University. There is no Native child in British Columbia who will be denied higher education, said Mr. Arneil, stressing the need for Native people to fill teaching positions. Mr. Arneil paid a tribute to the Churches which in the early days had taken full responsibility for Indian education and had invested millions of dollars for this purpose. They had made a great contribution at a time when there was no alternative service. The trend today is towards collaborating with white communities, sharing cost with them whenever possible in order that Native children may attend white schools, thus helping to end segregation.

Warm appreciation was voiced to Mr. Arneil by the Brotherhood for his effort in behalf of their people, and promise of full co-operation in plans for the future.

Your M.L.A., Frank Calder, spoke to us and outlined the proposed bill of rights for British Columbia Indians.

A matter of vital concern was the return of the Japanese fishermen to the coast. It was charged that many Indians and white workers have already been discharged in favor of the Japanese. In plain words, Indians fired and Japanese hired. It is said that there are 250 Japanese fishermen already on the Coast. It is feared that some areas will be fished out; the livelihood of the Indians is imperilled.

Do Your Part

My Indian friends do now realize that your Organization is important to you. Why not then do your part, let us wake up and do our part. In the Brief which your Organization presented to the special joint committee, reads as follows: (F) Housing; the need of better housing in the Indian villages, communities and settlements must receive very serious consideration; standards should be set forth and insisted upon for the relief of overcrowding and the provision of sanitation. Carrying this into effect may mean a better appreciation of the improvement of health generally, and family independence.

Now, my friends, what do we see today? Is there any housing for the Indians by the Indian Department? I do not need to tell you; you can look around and see for yourself.

On Sunday there were two services, there were forty voices in the choir; they sang Gloria in Excelsis, the Heavens are Telling, and after the sermon was preached, rendered the Hallelujah chorus to overflowing congregation.

I am sorry to say that I can not tell you about the test case, to the cost of which you have contributed. I do hope that the elected delegate for the West Coast has told you in your own tongue and in camera.

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His Question

Now to the question which I said I would like to answer. The question was something like this, "Why is the Native Brotherhood like a white man's way; they say it is on Christian principles!"

Friends, I always want to speak or answer any questions in a very friendly way. We all have learned that the old things have passed away and old things have become new. We believed our forefathers' traditions but they have never carried us anywhere, and civilization reached us and the word of God tells us that when a Nation forgets God, it shall be utterly destroyed, and again it says, If God be for us who can be against us, so we as an Organization had a President who first formed the Native Brotherhood of British Columbia, who was a true Christian and he knew that without God's help, we never would accomplish anything. I am referring to the late Alfred Adams, whom I know, by faith, hears what's going on at our Conventions and I am sure is praying for the Organization. We as members have decided that we will keep on the course that our late President has given us to steer. Of course, there will be deviations of the compass. I have seen it myself at the West Coast, but the adjustment has been made.

In closing, I wish to thank the West Coast people for the confidence placed in me representing them for the period of five years. Friends, let me tell you that we still own British Columbia. We have never surrendered our title to our land. My sisters and brothers, let us continue. We need a stronger Native Brotherhood. Support your Organization to the limit.

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Constructive Holiday For Eastern Editor

Alderslea Park,
Lake Simcoe, Ontario,
July 18, 1950.

Publisher, The Native Voice.
Dear Mrs. Moore:

JUST A LINE OR TWO to let you know that by the time this will have reached you, our holidaying will be all over for another year. But we did have the most enjoyable time and my good wife and I—we visited all the more important historical sites in this part of old Ontario.

This part of the province is so full of intriguing Indian history, dating back to Champlain's time and beyond that. Re: The Huron Indians and Peton Indians and the warlike and ferocious Iroquois and the Six Nations Indians—who almost completely wiped out the Huron or "Wendat's" and murdered the Jesuit Fathers who sought to Christianize their friends and brothers, the Hurons.

TODAY, A GREAT memorial

stands at the partially re-built old Fort Ste. Marie where Fathers Brebeuf and Leleasant, the brave Jesuit missionaries, were buried after meeting such a cruel fate at the hands of the fiery Iroquois warriors of those far-off days when life must have been a daily risk and a great adventure.

AN IMPOSING double-spined church or shrine now stands upon a lofty hill just a few miles out from the beautiful town of Midland, Ontario, just a short walk from the old Fort Ste. Marie, in fact, upon the hill that cradles the Martyrs Shrine, there once was the famous lookout point for the Huron Indians.

I HAVE TAKEN many pictures with my kodak and at a later date, I may be able to give you a more comprehensive report and offer in greater detail the facts and other discoveries which I have made while visiting the various historical sites, the interesting present day hamlets, towns, and lakes, bays and rivers, etc.

I WISH TO MENTION that I had the pleasure of accepting an invitation to visit a Church of England Boys' Camp situated on the lovely shores of Lake Couchiching, Ontario, Canada. They have many fine buildings there and a friendly and competent staff and a very kindly and truly godly gentleman, Rev. Wm. Bothwell, assistant rector of the St. James Cathedral in Toronto, Ontario, is Supervisor.

IN THIS CAMP there are about 120 young boys ranging from the ages of 9 to 16 years—the Counselors are 15 years of age and older. Each Counselor has 11 of the young lads under his charge day and night. The boys are taught swimming by a very capable instructor who could quite easily take a role in "Tarzan." Other kinds of crafts and artcraft work is under the capable and kindly direction of Mrs. Parks—a clever and talented and lovely lady. Sports of every kind are also a

part in every day's program.

THE INDIAN LORE PROGRAM is something definitely new for the camp and the boys and the staff were very thrilled by what little I could contribute to their benefit. I performed the ancient Delaware Indian Doll Dance for them and recited for them that particular little story which goes with the Doll Dance. Also, I gave them a few pointers on Indian Sign Language and I finished off my part by telling an old Indian legend called "The Legend of the Red Man."

I WAS THRILLED by the rapt attention I received, and by the light of anxious interest shining from the eyes of so many young boys who are growing up to take their places in the life of Canada.

I thanked the Great Spirit when I arrived back to my cottage that night for giving me such a grand opportunity of spreading the gospel of the Red Indian in the hearts of little children—who showered upon me their love and thanks.

By THE WAY, we built a huge Council Fire beside the lakeshore for the occasion and all of the little boys and their Counselors had "war paint" on their faces. There were songs and games of skill and strength, and everyone had to wear a blanket over their shoulders and the blankets came in mighty handy that evening, because there was a terrific breeze blowing off the lake and it was chilly enough to make goose pim-

ples rise on the flesh of even honored guest—the Chief—the boys and the staff were excited and thrilled and asked to visit them again next year.

STE. MARIE, STE. LOUIS, Ignace, in this part of Ontario the cradle of Ontario's history was once known as Huronia. In fact, I believe it quite a name, as names in this country go. It is descriptive of the bit of Indian territory which could be found around the beautiful and picturesque Georgian Bay, Ontario, Canada.

WHERE I HAVE my summer cottage, Lake Simcoe, is quite a motor drive from the southern shore of Georgian Bay. At this too, was once Indian land. Present there are three islands. Lake Simcoe still belonging to the Ojibways.

Yours very truly,

JASPER HILL, "Big White"
Eastern Associate Editor
"The Native Voice."

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TOTEM LAND

An Organization to Protect Indian Art and to Promote Goodwill Among all Canadians

Message From Mayor Chas. E. Thompson President of Totem Land Society

I feel sure that the message I am giving you today will be of interest to all of the people of British Columbia and particularly to our Indian citizens.

In this supplement of "The Native Voice" I am grateful for the opportunity of telling my Indian brothers something of "Totem-Land" Society.

"Totem-Land" was incorporated under the Societies Act on the 1st of August of this year. Its objects are to collect in writing and disseminate the legendary history, customs and philosophy of our native Indians; also to encourage and preserve their ancient weaving, painting and sculptural arts; to promote

the use of a Thunderbird Totem and the slogan "Totem-Land" as the symbol of the color and romantic interest of the British Columbia Indian together with their singular totemology and unique wood carving art; to advise, encourage and support the British Columbia Indians in overcoming obstacles that may stand in the way of their attainment to the enjoyment of full citizenship.

When one of your tribes did me the honor to make me an Honorary Chief, I accepted that honor with the mental reservation that I would assume some of the attendant responsibilities.

—Continued on Page 10.

Vancouver's Mayor in Indian Regalia



Chief Tom Shewish of the Sheshats of the Aht Tribe and Vice-President of the Native Brotherhood, bestowed the name of his grandfather, Hy-a-pen-eulth, on Mayor Charles Thompson of Vancouver and now President of Totem-Land Society, during an impressive ceremony attended by Chief William Scow, President of the Native Brotherhood (right).

—Courtesy Vancouver Daily Province

CONTINUED

Message From Mayor Chas. E. Thompson

I believed that the story and the artistic and philosophical attainments of our Indians constituted a most interesting and valuable approach to publicity in this province. I was, therefore, delighted with the spontaneous enthusiasm and the splendid reception accorded by the group of British Columbia friends I invited together to initiate "Totem-Land."

Chief William Scow as official head of the Native Brotherhood was pleased to accept the appointment as honorary vice-president of the society. He and his successors ex-officio will continue to represent my Indian brothers in the future. I was happy to be able to obtain for "Totem-Land" the invaluable help of the associate life member of the Native Brotherhood of B.C., Mrs. Maisie Armytage Moore; her wise counselling as a member of the committee of the society will ensure the soundest approach in all of the problems of our Indian brothers that may arise to be dealt with.

The Native Voice, your own newspaper and stout defender of your Indian rights, has graciously agreed to become the official organ of "Totem-Land" Society.

One of the problems which I am bringing to the attention of the Society is the nondescript production and sale of spurious articles purported to be of Indian origin, more particularly that of totem poles. Perhaps we may be successful in bringing about a new order of things in this regard.

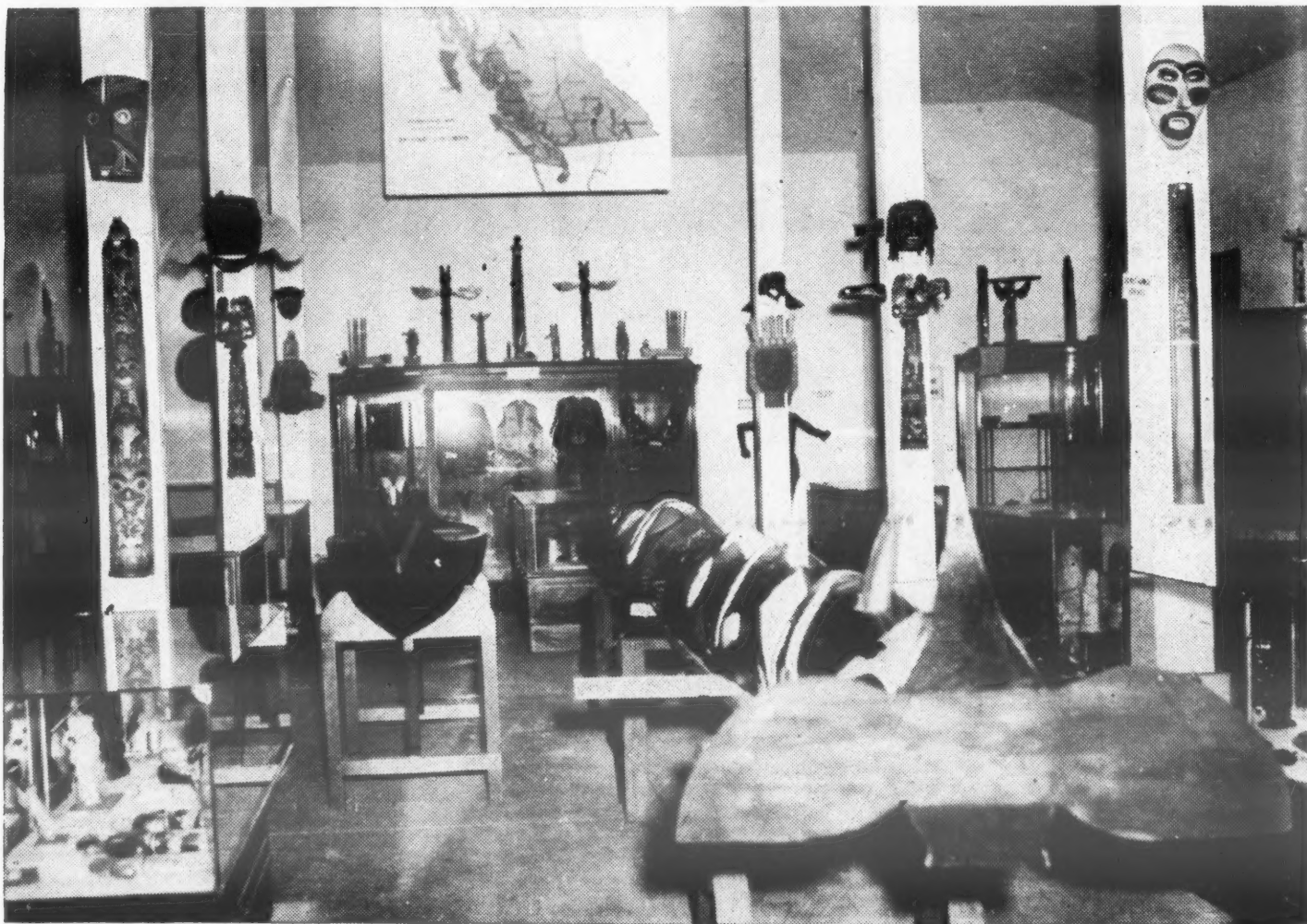
In Mr. John L. Noble and Mr. Harry Duker, executive assistant to myself as president and secretary-treasurer respectively, we have not only the co-operation and assistance of two able executives but of men whose heart and soul are in admiration of and sympathy with, the talents and problems of our Indians.

I am speaking in this message to all British Columbia Indians as Chief Hy-a-peneulth, as one who desires to be of such practical assistance to my brothers as I may be privileged. "Totem-Land" Society has a great work to do in adequately publicizing British Columbia against the background of our romantic Indian history and splendid pre-white-man Indian civilization, but a greater work to accomplish standing shoulder to shoulder with my Indian brothers in overcoming the obstacles that stand in their way of attainment to the responsibility and enjoyment of full Canadian citizenship with all its prideful rights and privileges.

Let us work together, white man and Indian alike, for these worthy objectives.

Sincerely yours,
(Signed) **Charles E. Thompson**
HY-A-PENEULTH
President, Totem-Land Society.

Indian Treasures Almost Lost To B.C.



ONE OF VANCOUVER'S unique attractions is the Edward and Mary Lipsett Indian Museum at Hastings Park. Mary Lipsett has been made an honorary life member at Totem-Land.

Because this remarkable exhibition was opened during the war, and also because it is located off the beaten trail, many citizens are not aware that Vancouver has the only strictly Indian Museum in Canada, and one of the finest collections of its kind in the world. It is valued at \$40,000.

Two large colorful totem poles stand on guard at the entrance, mutely inviting passersby to investigate within. Here the art of Indians from

the Atlantic to the Pacific; from the Eskimos in the north to the Pomas in the south may be seen and studied.

In the past, students of ethnology and anthropology from all parts of the world have come to study the life and culture of the Coast tribes. Almost too late, Canadians themselves are beginning to realize the extent and value of the material lying on their doorsteps.

Because of the wise foresight and generosity of the Lipsetts, representative examples of this art have been made available to our own people for all time and will prove a great attraction in the years ahead.

—Continued on Page 11.

Remarks by Secretary-Treasurer

Totem Land Officers Include Prominent British Columbians

Remarks by Harry Duker
Secretary-Treasurer of "Totem-Land"

His Worship, Mayor Thompson, President of our Society, has been kind enough to make reference to my appointment as an Officer of "TOTEM-LAND" in his address printed elsewhere in this Supplement. It is my earnest desire that I shall do justice to the responsibilities entrusted to me.

With the comprehensive personal organization which our President is provided with, one could not but be proud to serve and assist in any way possible with so worthy an organization.

It has occurred to me that our citizens throughout the Province, particularly the Indian population, would be most interested in the personnel of our Officers and Executive Committee.

Through the publication of "The NATIVE VOICE", our society's operations will be presented from month to month.

If there are any matters which you would like to present for the consideration of the Society or its Executive Committee, please write me at the MUNICIPAL HALL, 42nd and West Boulevard, Vancouver, B.C. and it will be placed for consideration at the first available meeting.

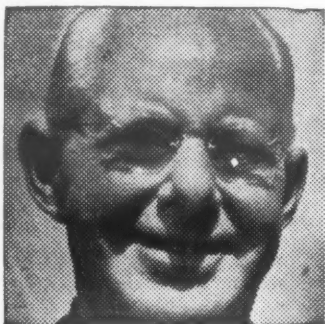
The following is the list of Officers and Members of the Executive Committee:

Totem-Land Officers**HONORARY PRESIDENT:**

HON. BYRON S. JOHNSON, M.L.A., Premier of British Columbia.

HONORARY VICE-PRESIDENTS:

HON. G. S. WISMER, K.C., M.L.A., Attorney-General of British Columbia



CONTINUED FROM PAGE 10

Famous Lipsett Museum

countless visitors who will come looking for just such records of the early history of this part of the world.

Up the coast, in the misty Queen Charlotte Islands dwelt the proud and haughty Haidas, aristocrats of the Coast tribes; also the terror of more peaceful and less predatory peoples. Their religion, and their complicated social system gave rise to many symbols and ideas which they perpetuated in their mighty totems, and in the smaller argillite carvings which have aroused the wonder of the world.

They also became accomplished metal workers and many of their beautiful silver bracelets may be seen in the Lipsett collection.

Then there were the Tsimshians, the fierce Kwakiutls, and the Salishians, each with their own designs and distinctive forms of art according to the pattern of their thinking.

Very interesting is a Kwakiutl burial box painted in bold designs. It must have been a troublesome business trying to persuade a corpse to fold up into this small space, but there are no records that any of them ever voiced a protest. These boxes were usually placed on a mortuary pole, or merely put in a tree where they were left to the tender mercies of Mother Nature.

There is a wonderful display of Tlingit basketry in beautiful patterns which have been colored with natural dyes. Thompson River folk made very large and strong baskets with bold geometric designs, all of which had a meaning in the old days, but most of it is lost to present generations of Indians.

How many people know that a very fine quality of jade is found right here in British Columbia, along the Fraser and around Lillooet? Don't rush out expecting to gather up a fortune, however. Only the Indians were smart enough to find it, and with the most amazing patience carved out of it wonderful wedges and similar tools, using nothing but a handful of sand and a piece of hide to cut this intensely hard substance.

HON. L. H. EYRES, M.L.A., Minister of Trade & Industry.

CHIEF WILLIAM SCOW, President of the British Columbia Native Brotherhood.

DR. GEO. WORTHINGTON, Past President, Evergreen Playground Association.

GEORGE WARREN, Commissioner of the Vancouver Island & Victoria Tourist & Publicity Bureau.

PRESIDENT:

HIS WORSHIP, MAYOR CHARLES E. THOMPSON,
Mayor of the City of Vancouver.

EXECUTIVE ASSISTANT TO THE PRESIDENT:

JOHN NOBLE.

VICE-PRESIDENTS:

CHURCHILL FRITH, President, Junior Chamber of Commerce.

HEDLEY HIPWELL, President, Tourist Club & Automobile Association of British Columbia.

PROFESSOR H. M. KING, President, Pacific National Exhibition.

MRS. MAISIE ARMYTAGE-MOORE, Associate Life Member of The Native Brotherhood of B.C. and Publisher of "The Native Voice".

E. G. ROWEBOTTOM, Deputy Minister of Trade & Industry.

COL. WM. SWAN, President, Board of Trade.

LEO SWEENEY, President, Evergreen Playground Association.

SECRETARY-TREASURER:

HARRY DUKER.

MEMBERS OF THE EXECUTIVE COMMITTEE:

W. S. CHARLTON, President, Retail Merchants Association.

RUSSELL DAVIDSON, Past Chairman, Ads & Sales Bureau, Board of Trade.

TEMPEST DEWOLFE, Secretary-Manager, Downtown Merchants' Association.

FRANK H. ELPHICKE, Immediate Past Chairman, Ads & Sales Bureau, Board of Trade.

R. ROWE HOLLAND, Chairman, Metropolitan Park Planning Committee.

HAROLD MERILEES, Public Relations Officer, B.C. Electric Railway Co.

H. N. MacCORKINDALE, Superintendent, Vancouver School Board.

ELLEN NEEL,

ROBERT PULLEN, Manager Public Relations, B. C. Telephone Co.

P. N. STROYAN, Superintendent, Board of Park Commissioners.

PEARL SUTHERLAND, Asst. Public Relations Manager,

B. C. Telephone Co.

MILDRED VALLEY THORNTON.

COL. JOHN TOOGOOD, Chairman, Ad & Sales Bureau, Board of Trade

BEN WILLIAMS, General Manager, Pacific National Exhibition.

ALDERMAN H. WILSON, Chairman, Schools & Parks Site Committee, City Council.

AL WOOD, Secretary-Manager, Tourist Association.

HONORARY SOLICITOR:

R. ROWE HOLLAND.

HONORARY HISTORIAN:

B. A. McKELVIE.

Prominent Native Leaders Invited To Become Associate Members

Prominent leaders of the Native Indians of British Columbia, in addition to Chief William Scow, president of the Native Brotherhood of B.C., who is an honorary vice-president of Totem Land, have been invited to become honorary members of the newly-formed Totem Land Society. The following people are being sent letters of invitation by the executive of the Society:

DR. P. R. KELLY, Legislative Committee Chairman
Union Bay, B.C.

CHIEF MOSES JOSEPH, Chief of the Squamish
North Vancouver, B.C.

CHIEF MOODY HUMCHITT, Chief of the Bella Bella Tribe
Bella Bella, B.C.

CHIEF PAUL DICK, Creekside Indian Reserve
Creekside, B.C.

CHIEF SAM POOTLASS, Chief of the Bella Coola Tribe
Bella Coola, B.C.

CHIEF ANTOINE, Chief of the Stoney Creek Indians
Vanderhoof, B.C.

CHIEF JIMMY ANTOINE, Stoney Creek Reserve
Vanderhoof, B.C.

CHIEF FELIX ANTOINE, Fort St. James, B.C.

CHIEF PADDY ISAAC, Burns Lake, B.C.

MRS. KITTY GREEN, President Native Sisterhood of B.C.
Namu, B.C.

MR. GEORGE CLUTESI, Box 7, Alberni, B.C.

MR. AUGUST MURPHY, Nootka, B.C.

CHIEF MAURICE QUAH, Shelley, B.C.

CHIEF EMORY, Emory Creek, B.C.

CHIEF EDWARD JOE, Craigflower Post Office
Victoria, B.C.

ED ELLIOTT, R.R. 1, Duncan, B.C.

CHIEF EDWARD JOE, Clayquot Indian Reserve
Tofino, B.C.

FRANK CALDER, M.L.A., Secretary of Native Brotherhood
of British Columbia, Prince Rupert, B.C.

ED. N. BOLTON, Vice-President Skeena River District
Port Essington, B.C.

JOHNSON RUSS, Vice-President, Naas River District
Greenville, B.C.

HAROLD SINCLAIR, Vice-President, Northern Interior
Kitwanga, B.C.

LAWRENCE R. TOM, Vice-President, Burns Lake District
Burns Lake, B.C.

GODFREY M. KELLY, Vice-President, Queen Charlotte Is.
Masset, B.C.

CALEB WILLIAMS, Central District
Bella Bella, B.C.

ALFRED DAWSON, Alert Bay District
Minstrel Island, B.C.

DAN ASSU, Vice-President, Southern District
Cape Mudge, B.C.

EARL GEORGE, Vice-President, Southwest Coast
Ahousat, B.C.

Assurances Given To Native Voice Publisher

The directors of Totem-Land have given us their assurance that at all times they will keep uppermost in their program the welfare of the Indians in their fight for full citizenship and give full respect to their traditions.

That Totem-Land will aid in developing and preserving genuine Indian handicraft, to discourage the manufacture and sale of imitations.

That Totem-Land will strive to educate the general public in recognizing the value of genuine Indian Art and to acquaint them with the colorful ancient Indian lore.

We are assured that the object of Totem-Land is to promote a better understanding among the people of Canada—to make the Bill of Human Rights a reality—for one United Canada.

MAISIE ARMYTAGE-MOORE,
Publisher, The Native Voice.

MOSES SMITH, Vice-President, Northwest Coast
Ceepeecee, B.C.

OSCAR D. PETERS, Vice-President, Fraser Valley
Katz, B.C.

WILLIAM PASCAL, Vice-President, Lillooet-Pemberton
Creekside, B.C.

VINCENT WELLS, Business Agent, Northern District
Prince Rupert, B.C.

ED. NAHANEY, Treas. and Business Agent, Southern District
16 East Hastings, Vancouver, B.C.

HEBER MAITLAND, Kitimat, via Butedale, B.C.

PETER NEASLOSS, Klemtu, B.C.

CHIEF BILLY ASSU, Cape Mudge, B.C.

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CHIEF TOMMY SHEWISH, Box 81, Alberni, B.C.

Rocky Mountain Mission

Editor, The Native Voice.

Dear Friend: Enclosed please find the sum of one dollar and fifty cents as our paid subscription to "The Native Voice."

Sometime ago I came across your paper and as I, or I should say we, are vitally interested in Indian affairs and in conference with Mr. H. Stetfox of Rocky Mtn. House I decided to subscribe after glancing through his paper.

We are becoming established as a mission on one of the reserves here and find the work very interesting and also find that the Indian generally is not being assisted the way he deserves to a more comfortable and self supporting existence and as one of the white race, we are interested in their welfare not alone materially, but morally and most of all from a spiritual standpoint. That they might come to know "the only true God and his Son whom he has sent."

Thanking you in advance,

I remain, sincerely,

A. J. WILSON.

ANTI-DISCRIMINATION EFFORT BY NORTH VANCOUVER GROUP

July 29, 1950.

Editor, The Native Voice.

Dear Friend: We are very disappointed that no notice has been taken of our Brotherhood campaign on the North Shore. We have received many letters of commendation from interested organizations and from the local Indians themselves but if no notice is taken by the Indian paper there is no encouragement for our committee to work on.

We have led the fight in this province against discrimination and are the first group to send a resolution to the government of B.C. asking for a "Fair Employ-

ment Practice Act." We are ahead of labor by three years. This resolution has been endorsed by the Provincial Council of Women and will be formally presented to the government next winter.

We have been successful in having the Indian question discussed in every Local Council in B.C. and it will be discussed at their next Convention. Through my connection with the North Shore Local Council as Convener of Migration as a member of the Inter-Relations Committee of the Vancouver branch of the United Nations we are able to get our views before the important organizations.

Mr. Sinclair has asked us to send him our criticisms of Bill 267 and suggest changes which he will forward to the government.

We would be glad to receive information on the Indian viewpoint. No doubt the Brotherhood will want to concentrate on certain changes and the more support they get from outside organizations the stronger their case will be.

Yours sincerely,

EMMA J. WALKER, Chairman.
2337 Lawson Ave.,
Hollyburn, B.C.

Grandmother and Grandson

By EDWARD DICK

Age 13, Grade V, Songhees School

ONCE there lived a very smart little boy with his grandmother, who raised him after his parents died. They used to work very hard for their food and one day they ran out of food.

Then his grandmother made him a bow and arrow and told him to go hunting for deer or elk. He took the bow and arrow with him and went his way.

He was not gone long when he saw an elk drinking water from a stream. He killed the elk and then he went to tell his grandmother.

She went down to the stream with him and started to butcher it up. They dried some of the meat for winter use. One day the grandmother took very sick, so she called him to her bedside and told him she had one thing she wanted him to do. She told him he must take a bath every morning before he ate his breakfast. By doing this it would make him strong to do what she wanted him to do for the good of his tribe.

In those days there were lots of witches around at night who took all the children and put pitch on their eyes so they wouldn't be able to see where she was taking them. In that way they could not run away from her.

She used to kill them and eat

them. Everyone tried to kill her but could not.

One day the boy went fishing. While he was fishing the witch woman came out of the bushes and asked him to take her across the river.

He did not want to do any favor for the wicked witch woman, but he thought it was his chance to try and kill her and that was what his grandmother wanted him to do, so he went.

The witch woman was so pleased with him. He told her to lay right down on the bottom of the little canoe and not move. So she lay down. The boy was singing some of his songs for her, so she fell asleep.

After she was fast asleep, he went to the deepest part of the river. He took his spear and turned his canoe over. The witch was under the canoe in the water. She was calling him to help and save her life.

He would tell her he was doing his best to save her but he was pushing her down to the bottom of the river with his spear. In that way this wicked witch ended her life.

All the other members of the

tribe rejoiced and had a feast. They were so glad that they wanted the young man to have the best of everything. They even offered him the best young girls they had in the tribe. His grandmother was ever so glad that her grandson did what she wanted him to do.

She died a happy death, thus ending the story of the Grandson and Grandmother.

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Anahim Lake News

We take great pleasure in forwarding the news of Anahim Lake and surrounding district for the first time to our many readers and we hope that it will prove interesting and we might mention that these people are practically isolated from the outside world.

ED NAHANEY RECEIVED a phone call from one of the leading members of Anahim Lake requesting that the Native Brotherhood Business Agent make a trip to that part of the country. The general idea was for him to become acquainted with the people of that district and the many problems that confronted them.

Thomas Squinas, one of the few natives of Anahim Lake who was able to read and write, made a trip to attend the eighteenth Annual Convention of the Native Brotherhood at Bella Coola in 1947 and here presented the wishes of his people that the organization make every effort to have a school built at Anahim Lake. Many children, according to Squinas, were of school age, and these children were without the means of becoming educated. Farming assistance was also needed and this was also a request.

THE NATIVE BROTHERHOOD approached the Indian Commissioner for B.C. in regard to this request with the result a small school was built and a teacher from eastern Canada to teach the children. However, the economic life of the Natives of that district was unsuitable for a school with the result that people were forced to venture to other parts of the country to make a living and this meant taking the children also.

The first school, however, was

the beginning for the people and it brought the first realization that somehow these conditions must be overcome. Ways and means must be found in order that the children might have the opportunity of attending school regularly.

THOMAS SQUINAS attended the nineteenth convention at Bella Coola again in 1949 and again at Bella Bella in 1950. Somehow, he realized that the organization could do something for his people and make representations to the proper authorities. Making the report to his people on his return from the Native Brotherhood conventions proved quite difficult. The report seemed beyond all possibilities. It was hard for these people to believe that the Government actually sent representatives to the conventions and were taking an interest in the work of the organization. This was the reason the Business Agent was called to confirm the reports.

THUS ON JULY 12, the Business Agent of the Native Brotherhood set out on a journey that would cover at least some 600 miles by car from Vancouver to Anahim Lake. A delay or two in the Fraser River Canyon where the roads are under construction, caused the loss of an hour or two travelling.

The first stop was at Clinton, B.C., a distance of 260 miles from

Vancouver. Next day, the trip was made to Williams Lake and the superintendent, W. Christie of Williams Lake Agency, was contacted. Here, as in other parts of the province, many problems are being attended to from farming to medical care. It might be mentioned also, that Williams Lake is the last of good roads for the motorist attempting to reach Anahim Lake. From here on, it is anybody's guess.

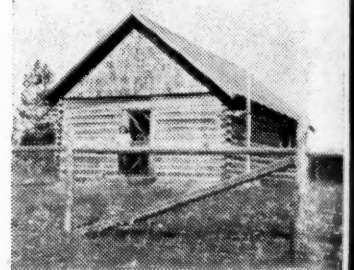
IT HAD RAINED for two weeks in this remote region with the result the roads were in very poor condition. Oftimes the car would slither in the mud and ruts and proper traction was impossible. The trip from Williams Lake to Kleena Klene, some 240 miles, took a whole day of heavy driving. Here ended the last part of the third grade roads.

On the road map, the balance of the road from Kleena Klene is marked "unimproved"—this can be said again and again. Two bridges washed out by the heavy rains meant the changing of the car into a cayuse. It means that there was only one thing to do and that was to nose the car in the creek and full speed across. Luck favors drivers sometimes and these streams were forded with success.

OVER MOUNTAIN TOPS riding between boulders protruding from the road where only horses and goats can manipulate and then down in the valleys where the gumbo silt awaits the traveller—this is the road to Anahim Lake.

However, the reward of this nightmare trip is well worth the effort as the Indian encampment comes in sight at the lake and the corral of the Stampede. Native people are up bright and early and many cooking their first meal for the day.

THE SCENERY TURNS to a wonderland as the Natives are



This is the tiny log school at Anahim Lake, a good beginning in the education of the Native youngsters in this area of the province.



Not very pretentious is this log church at Anahim Lake, but it is serviceable and is the centre of much activity.

dressed for their annual attraction, "The Anahim Lake Stampede." This has been planned for months and all are wearing the clothes of the western cowboy and cowgirl. Children on horseback galloping back and forth, gaily clothed; oldsters speeding through the jack-pines with no thought of age. This is their three days of fun and then back to their homes in the Rainbow and Itcha Valley, the land of the Ulkatcho's.

THREE FULL DAYS of the Stampede were enjoyed by Natives and whites in which both shared equal honors and at the conclusion of the meet, a dance was held, in which all took part. The colorful days were over for a year.

Pack horses were again being loaded with what provisions could be bought at sky high prices, covered wagons were again being used and many camps would be necessary before arriving home in the wilderness.

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Brotherhood Meet at Anahim Lake

A meeting at Anahim of the Native Brotherhood of B.C. was held in the school house after the church services and it was well represented by members from Ulkatcho, Anahim Lake, Redstone, Alexis Creek, Cluskus, Blackwater, Ootsa Lake and Nemiah Valley. The school, though quite large, was filled to capacity and many crowded the doorways.

This meeting was very colorful, as all were dressed in the garb of the Range Riders and ten gallon hats were in evidence everywhere. Women sat on the floors as there was no room left. Accompanying pictures will give the reader an idea of the meeting and the many tribes represented.

Business Agent E. Nahaney opened the meeting by expressing his pleasure at the large gathering and the interest that the people showed by the attendance.

THE AGED ALLOWANCE was the first subject to be explained to the people and many aged wept, as they were told that in a short time they would receive the sum of \$25 per month. Somehow, this meant new life and the urge to live. The former \$8 per month Aged Allowance would be discontinued. However, the cost of living in that country is high—prices are double and triple in some instances. The price of 40 cents per can of milk will give the reader an idea of what \$8.00 per month meant. \$25 per month would replace this and it is no wonder the aged wept.

Bill 267 was explained briefly. The people were informed that a copy of the Bill would be sent to them on the Business Agent's re-



A GROUP OF ANAHIM LAKE NATIVES stand outside the school house where their meeting was held with Native Brotherhood of B.C. Business Agent Ed Nahaney attending from Vancouver. The meeting, as the accompanying article establishes, was a very definite success.

turn home and for them to become familiar with its contents.

MANY OTHER SUBJECTS were discussed and the people were very attentive, despite the long speech by the Business Agent. Their enthusiasm mounted as the Convention reports were made, similar to those made by Thomas Squinas. For the first time, the Natives of that district heard how the other Natives fared in other parts of the province and across the Dominion of Canada. They listened with great interest as the problems of their brothers and sisters on the coast were discussed and from reports like this they will benefit. After explaining the work of the Native Brotherhood, discussions on local problems were in order.

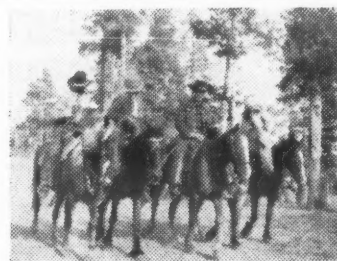
ULKATCHO. Here is a problem that will take a lot of study and time in order to achieve for them proper administration. Ulkatcho is situated between Rain-

bow and Itcha mountains and is very far from any sort of civilization. Their only means of getting back and forth from this remote area is by pack horse and saddle. In this valley, the people live in meadows miles apart from each other, their main diet, as mentioned by some of the older people, consists strictly of moose meat. In the winter when the snows lie deep, they are unable to travel any great distance and their life depends on what they can get with the rifle. Medical aid is out of the question and no relief from the Department is available. Fifty miles through swamps from the end of the road to Williams Lake which is 260 miles away is the nearest source of relief. Bella Coola on the coast, some 90 miles which must be made on horseback through mountainous country, offers the next choice.

AN INSTANCE WHERE a little boy took seriously ill and needed medical and hospital attention, he was carried by one of the men on horseback, who attempted to make the trip to Bella Coola Hospital. The boy was bundled carefully in warm clothes and was strapped to the rider in order that he would be made more comfortable. However, after travelling some 20 miles, the boy died and the rider returned to the village. Several instances similar to the one mentioned take their toll as the years go by.

These people are at a loss to know under what Agency to appeal for help. Oft times, Bella Coola is contacted and the people are informed that Williams Lake is their Agency and vice-versa. They feel that they are the forgotten tribe and for this reason have asked the Business Agent of the Native Brotherhood to clarify and appeal on their behalf for some sort of understanding.

IN COVERING THE ABOVE report the situation is serious because of road conditions. Where there is a rainy spell and the



The Anahim Lake region is rugged country where the horse reigns as the primary means of transportation. Here a group of men are snapped as they arrive for the meeting reported in these columns.

roads from Williams Lake become impassable on account of mud and washouts and on the other hand the difficult travel from Bella Coola. This all helps to create difficulties and it would appear that the only solution would be to bring the Ulkatcho tribe nearer to a road end.

Bringing the Ulkatcho tribe nearer the road end has its possibilities. A large ranch has been offered for sale to the Indian Department for their use and this ranch comprises some 3300 acres. This ranch is an ideal cattle ranch and has 15 beautiful log houses built on different sections of it. There are numerous corrals, breeding pastures, and other commodities, including farming implements of all description, horses, machinery etc. This ranch is situated four miles from a school and this is mere travel by horseback in which the children are experts.

Thirty-five miles of new fence surround this place and plenty of water is available. It is believed that this is the answer to the Ulkatcho situation and it is hoped that the Indian department will give every consideration to this offer. On the other hand, if this offer is turned down and the rancher decides to sell out to others, a good chance will have been missed.

(Continued on Page 16)



THIS IS A GROUP of typical men from the Ulkatcho Tribe who were responsible for arranging the meeting at Anahim Lake, made necessary because they felt neglected by the Indian Department. The little girl is Loretta Nahaney, daughter of Brotherhood Business Agent Ed Nahaney.

Continued from Page 15

Brotherhood Meeting In Anahim Lake Area

SEVERAL NATIVES are working on the ranch at present and the work is seasonal and when this is completed, they are forced to travel elsewhere to seek employment and the children are forced to follow. The answer, no doubt, lies in the ranch. Enquiries made to farmers who employ Native people to attend to the farms brought gratifying results. The farmers do not hesitate to say that the boys are very efficient and do not need supervising — they merely employ them and they do the work.

WITH THIS EXPERIENCE, what would prevent them from handling such projects? They have the experience, they have learned the hard way what work must be done in order to accomplish gratifying ends. Why not give them a chance? Must this passing-the-buck go on forever?

Several other matters came up for immediate attention and these were taken up with the proper authorities and will be taken care of. Louis Squinas, brother of Thomas, raises cattle and at present has about 100 head; he is very ambitious and sought to buy more land. He bought a tract of land and did considerable work and improvements on it and paid the sum of \$600 for it.

A FEW MONTHS LATER, he

was given the money back and was allowed a certain amount for his work. Louis wonders what it is all about. Thomas Squinas has a rather large ranch and is quite prosperous. Other boys full of ambition have no land at all and are applying for same without results. These are the boys with growing families and these are the boys who are forced to roam the country with their families seeking employment. Covered wagons along the road are not uncommon as man and wife and kiddies plod their weary way looking for a farm that needs help. The answer is the ranch that is for sale.

REDSTONE RESERVE is composed of farmers and here we meet another tribe looking for assistance from the Indian Department. They informed the Business Agent that many years ago, they applied to the Indian Department for an irrigation system from a lake some five miles away. Engineers were sent in and reports made, more agricultural men sent, more reports made, yet no word of the irrigation. The people who made these requests would like to know if their request is being honored.

The Indian Commissioner reports that a soil test was made by a university expert and is still waiting for the outcome of the report. It is hoped the soil tester will be found and the report given in order that some definite answer will be given to those people at Redstone Reserve.

WE HOPE TO PUBLISH some encouraging news for the Anahim Lake and surrounding district in the near future.

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Michigan Reader Offers To Adopt Dick's Daughter

July 19, 1950.

Editor, The Native Voice:

Dear Friend,—It is indeed a mutual pleasure to write to you at this time as I received your Native Voice and find it to be very educational and interesting. You will find enclosed two dollars. The 50 cents can go on the next subscription.

You may ask Indian Dick and his wife if they would consider giving me one of their little girls and adopting her to me for I will give her a good home, schooling, food, clothing, the same as my own two daughters. I feel so sorry for him.

Who is the missionary for the Chippewa Indians now at the Rocky Mountain House in Alberta?

I am expecting a settlement here from my government of my father and my Aunt Birdie Guestland and property that they left to me when they passed away to the happy hunting grounds but I own my property here where I live now.

What do you think of this war again? I am in hopes it does not last long. I shall close now with my very best wishes to yourself.

Respectfully yours,

JOSEPH V. (FROG) JOHNSTON.

602 Oak St. N., Jackson, Mich., U.S.A.

Desecration of Graves Deplored By Native

The Native Voice.

Dear Editor: Enclosed is \$1.50 for which please send me the Indian paper, "The Native Voice."

I am a Cherokee Indian and am very much interested in the Indian's rights—especially in the matter of Indian burial grounds that have been forgotten and gradually being desecrated and torn up.

It is high time that we Indians woke up on the burial ground issue, for where would we be today if it hadn't been for our ancestors? We wouldn't be here, would we?

Well, we at least should make a solemn tribute and show some respect for the graves of our ancestors that have been there for 500 years or longer. Just because the graves have been there a long time is no reason to forget them. For if we go and allow the white people to come from colleges and schools and dig and desecrate our sacred Indian graves—and allow the real estate men to desecrate them—build houses over them—around all these branching out towns and cities all over the United States and Canada combined—why, in a few years there won't be any ancient Indian graveyards. The whites will have them all desecrated and torn up.

Even the farmers (some of them) every once in awhile clear up a woodlot on an old farm where Indian mounds are and pull the stumps out and dynamite 'em out and then plow it all up for a corn field or something.

Now, I ask you, how much longer are the Chiefs of the tribes going to let this sort of thing go on? There should be a law to protect these graves.

It is high time the Chiefs got busy. It was bad enough for the white people to come in here and take all the land away from the various Indian tribes, let alone coming out with their damned cities and villages and buying up all the old farms and cutting roads through the land building a damned village right over the poor old Indians' graves—and nobody does anything about it!

We Indians have got to appoint an overseer of burial grounds—who can travel about and find out—by going over the various parcels of lands; go through each country in the state; go through all the subdivisions and farms on the outside of all the towns and cities and look for Indian burial mounds, make a note of them on a map, especially along lakes and streams where they used to hunt and fish and have battles with other tribes. Where they used to have a village, a burial ground would be close by. There are some real estate men in Flint, Mich., here tearing up an old Chippewa burial ground east of Flint along Tippingcote Boulevard, building F.H.A. houses in there.

Have you any suggestions on how to stop these guys?

B. W. MADISON.

1270 LaSalle Avenue,
Davison, Michigan.

Enjoys Life at Miller Bay Hospital

Kitkatla, B.C.

Dear Friend: The Native Voice.

I just made up my mind to write to The Native Voice though I'm not good for anything. But I am still learning yet. My husband has been in the hospital two years and three months now, and I am not well myself. I have had to be in the General Hospital about five times and waiting another time yet for my operation. I have three children to support since my husband is in the hospital.

I went to the Indian office and asked for help but no, they can't because I have a little business here.

But still I wouldn't give up. I wrote a letter to Mr. Anfield, Indian Superintendent, and asked him to get my son into school, so he did and my son is in the Al-ami School now. His family allowance was cut off since he has been in school and I have to send

him money and clothes, candy and fruit every month. Just my daughter gets her family allowance but that isn't enough for her, everything costs so much.

In the summertime, I worked in the Cannery, B.C. Packers, since my husband is in the hospital. The manager, Mr. Wallace, sent a boat to get me to the cannery and after the season took me home again. I am really proud of him.

I prayed and prayed to God to help me and give me strength in mind and a pure heart. I just don't care what the people say about me so I made up my mind to phone to Mr. Anfield when I was in town and ask him to help me get a job at Miller Bay Hospital. He did, and now I have been working at Miller Bay for two months and one week today.

I am so glad I can't wait for another day to start to work in the kitchen staff. Oh, I enjoy myself. I felt that I was back to school

again. I don't want to miss a day's work. The matron is Mrs. Davis, then there is Miss Stevenson, and Miss Halt, and Miss Vincent is my boss in the kitchen.

The nurses are nice and there is good residence for the maids and good meals too. On the 11th a party was held in the nurses' residence for Dr. Irene, who is leaving Miller Bay. Dr. Burgess presented a gift from the nurses and maids and also Dr. Olga and Dr. Myron's baby received gifts from the nurses. Oh, it was a wonderful party and I enjoyed it.

I have forgotten all my worries since I have been at Miller Bay and now the government closed up my store.

MRS. KATE RIDLEY.



MOSES ALFRED

Fisherman Moses Alfred Makes Success of Work

Moses Alfred of Alert Bay is one of the best-known Native fishermen on the British Columbia coast, the first to take out a captain's license for a seine boat in the province. Though he no longer engages in seining, he still owns the seiner "J 14" which is operated by his nephew, Ben Alfred, Jr.

At one time, Moses Alfred dragged seines in the Nimpkish River but he now concentrates on operating his herring bait pond at Cramner Pass, across from Echo Bay.

It is said that Moses was the first Native to own a seine boat, and this is probably true. The old "J 14" still catches more fish than many of today's more modern seine vessels.

There are now reported to be some fifteen seiners owned by the Nimpkish people.

Ben Alfred, Senior, Moses' brother, was skipper of the "J 14" after Moses, but he is now in Saint Paul's Hospital in Vancouver.

Moses Alfred is regarded as kind and an example to many of his people.

He has eleven children living and his three eldest sons have followed their father's vocation, all of them now carrying on as seine

boat captains.

Moses is the proud grandfather of 40 children, seven of them the family of his eldest son, Alvin, and seven also the children of his daughter who is the wife of James Sewid of Alert Bay. His eldest granddaughter in the Sewid family is married to William Cook, son of Reg Cook.

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LETTER TO JOHN NOON

John Noon (7033FTO),

Underchild Reserve,

St. John's P.O.,

N.S., Canada.

Dear Mr. Noon:

I have just read your very interesting letter in the paper NATIVE VOICE. I am very glad that you wrote that letter, and I am glad that the editor of NATIVE VOICE published it.

You are quite right about the schools. Your comments apply to schools here the same as they do to Canadian schools. There are many funny books (which are not funny) and there is not enough serious INFORMATION that tells us how to live in this crazy world.

The trouble is that the natural wealth of the world in many of our countries, has been actually taken by a few people who use power machinery and the labor of many people to get mere wealth for themselves. There is no proper distribution of the finished goods and the people who do the work, do not receive enough money to buy the things which their labor has produced. We must help to correct that very bad condition. To do so we must all be educated. We must understand that is causing our troubles because we can do much about it.

The crimes of the white man against the Native peoples of this continent are almost beyond belief. I have been learning about them only recently. I heard about the GREAT PEACE LEAGUE that was set up here by the Five Nations long before Columbus. This was told to me by a woman who is part Indian, and who was adopted into the Sioux Indian tribe in a formal confirmation ceremony. It was she who gave me a subscription to NATIVE VOICE. As a result, we have been making colored lantern slides to tell that great story by means of pictures on the screen. It was the Indians who had the first UNITED NATIONS, and who live today should know about it. Also the young people of the Indians should know about the wisdom of their fathers, and our

schools have utterly FAILED to teach that to any of us. I am trying to do what I can to use pictures in teaching these great and important facts about a great and important people. I believe that the motion picture camera should be used to tell the truth about these important facts, and it should NOT be used to present a lot of nonsense and lies.

I know that you worked hard to write that letter, but I can easily understand it. I think I will send it to some of my young friends in Japan who are also learning English. I have found some very fine young people there also. Get all the education you can. If possible, learn about the use of motion pictures in schools, and learn how to use them yourself. The ordinary theatres are NO GOOD, but good pictures can be found, and they can be made. The theatres and the early pictures about the Indians have made all of us believe things about the Native people which are NOT TRUE at all. Good pictures must be used in the schools and churches to correct all this.

I hope you will write to me, and maybe I can send you some information that will help in some way. I could tell you more about picture machines and films. Thanking you for your effort in writing that letter, I am, your sincere friend,

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Brotherhood Report

Yuquot Reserve Meeting Discusses New Breakwater

There was a large attendance of the majority of the Yuquot Tribe at a special reserve meeting held August 7 at Nootka, with Native Brotherhood of B.C. business agent attending from Vancouver. Chairman of the meeting was Jacob Louie; secretary was Pat Murphy, and those present at the meeting included Moses Smith, North West Coast District Vice-President of the Brotherhood.

Ed Nahaney opened the meeting by reporting the latest developments on the proposed breakwater that was now to be built by Coast Quarries if certain concessions were granted regarding the free use of the rock necessary for the construction.

A full explanation was also given as to the reason that this would assist to speed up operations. If payment were required by the Band, it would mean that further negotiation would be required and that it was now late in the season and could mean an unnecessary delay.

THE YUQUOT MEMBERS held a long discussion on the matter and every phase was carefully considered and these discussions were also explained in the Native dialect of the Nootka tribe.

Maurice McLean, "I wish to take this opportunity to compliment the Native Brotherhood of B.C. on the great work they are doing in the interest of the Native People. And I also wish to thank the business Agent, Ed Nahaney, who has travelled a great distance to be with us today in order to

solve our problems and to give us advice. Therefore, on behalf of the Chief and the tribe;—

"I Move that we the Yuquot tribe grant full permission to the Coast Quarries Construction Company to remove from this Reserve whatever rock necessary to construct the breakwater in order to speed up the operation, and this Rock be given free of charge. Also that we co-operate to the fullest extent with the company regarding the assistance to the men who are to be employed and to the use of the Reserve for the machinery for construction."

Seconded by August Murphy. Carried unanimously by a hand vote.

Mr. D. ROSS, Superintendent of Coast Quarries then addressed the meeting and wished the tribe to take up the matter of renting the house of John Jumbo for construction crew members and was assured by the tribe that John Jumbo would be contacted and familiarized with his request. Ross also explained that water would have to be piped in from a lake nearly a mile away for the construction crew and this would be

taken up on his return to Vancouver.

Slabs of rock were taken from the break-water site and these were being forwarded to Ottawa for testing.

Samples of the lake water were also taken.

AUGUST MURPHY then proceeded to relate the wishes of the Yuquot tribe regarding the behaviour of the crew members while working on the Reserve.

D. Ross assured the people that this would be well taken care of under his supervision.

The question of the Fisheries was the next problem and this was in regard to a letter from the Supervisor of Fisheries regarding the closure and opening dates of the West Coast to net fishing. The dates proposed by the Fishery Department suggested in the interest of salmon conservation that a closure should be from September 1st, 1950 to October 1st, 1950 in the district of Quatsino and Kyuquot.

A LETTER WAS THEN read by the Business Agent from Allen George, secretary of the North West Coast who had held meetings with Kyuquot, Newchaltiz, Queens Cove and Ehattisat and these tribes had agreed with the recommendation of the Fishery Department and the opening dates in that district were satisfactory on October 1st, 1950.

The Yuquot Nootka tribe gave the matter serious consideration and they moved that the opening dates suggested would also be accepted by them. This was seconded and carried unanimously.

MOSES SMITH SPOKE in regard to the conservation and explained the situation regarding the spawning year of 1945 and the complete closure of 1949 and the reason, mentioning the fact that it was on record that the Native People of the West Coast had taken the brunt of this means of allowing the escapement of fish to the spawning grounds. The sacrifice, he believed, was well worth the effort as it was hoped the future generations would benefit by sacrifices of this kind. He warned the people that no doubt more sacrifices might be necessary if the salmon were to be saved from being obliterated.

It was moved and seconded that the recommendations regarding boundaries etc. be tabled until a full meeting of the fishermen concerned would be possible and



MRS. MARY HALL

An up and coming young matron heads the Native Sisterhood Plant Committee at Nama for the season in the person of Mrs. Mary Hall. Mrs. Katherine Green writes: "I have high hopes for Mary. Her lovable personality and winning smile will take her a long way. She is the daughter of Mr. and Mrs. Philip Winsor of Bella Bella. Mrs. Beatrice Brown and Mrs. Gertie White are the other reliables of our Plant. Good luck to our Sisterhood."

their decision be forwarded to the Business Agent at Vancouver.

IT WAS THEN SUGGESTED the question of the Natives using their Native dialect on the boat to boat call be taken up with the Department of Transport on behalf of the West Coast people.

It was moved and seconded that the appointed Fishery Officer on duty on the North West Coast be refused the right to do commercial fishing while on duty, and that he be required to leave trolling poles down when making rounds.

It was moved and seconded that the above be forwarded to Fishery Department, and the motion was carried unanimously.

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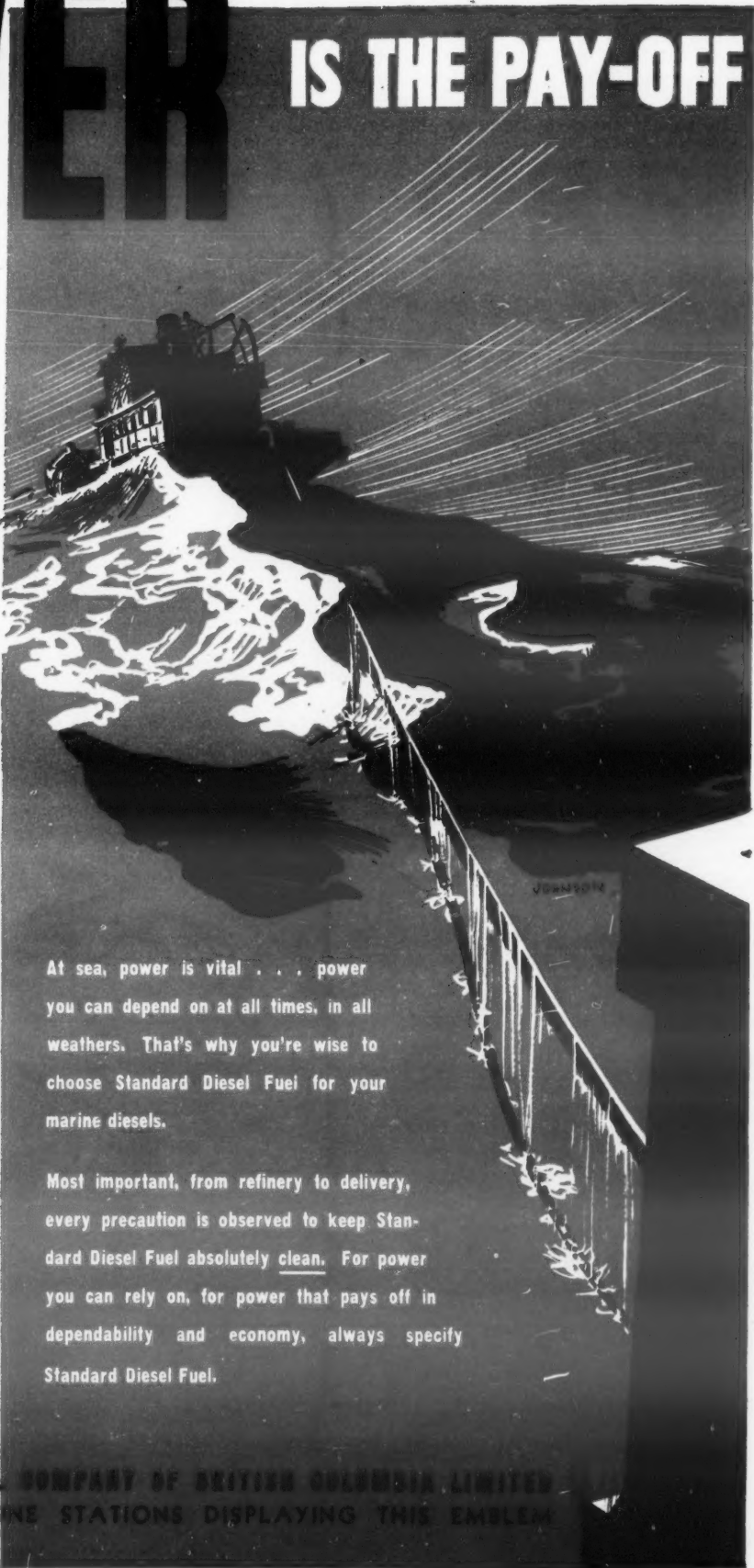
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